

Carnal Prudence Display'd :
 OR THE
Crafty Contrivances
 OF THE
JESUITS
 Relating to the
POPISH PLOT,
 Discovered by way of LETTER from
G A U N T
 TO
Mr. Willmore
 IN
ENGLAND.

Jam saturati estis, jam divites facti estis, sine nobis regnatis.

Ep. 1^a Paul ad Cor. c. 4.

Qui Conveniunt in aliquo tertio, conveniunt inter se.

L O N D O N,
 Printed for *B. Shirley*, under *St. Dunstan's Church*
 in *Fleetstreet*, 1682.

General Principles of

OF THE

Crusty Consequences

OF THE

TESTS

Relating to the

POPISH PLOT

Discovered by way of LETTER from

G-A-U-N-T

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IN

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Printed by J. B. Shaw, at the Old and New Church, in Pall Mall, 1782.

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Carnal Prudence Display'd:

WEE the Fathers of the Society now Convened at Gaunt, having been advised of your late Proceedings, thought it our Duty to express our Cordial thanks to you on that Subject; we therefore desire you to believe our whole Body in Flanders, as gratefully sensible of the last great service you have done our common Cause, as any of our Brethren whom the Nigheness of abode might have given the opportunity to prevent us in the like acknowledgment. And indeed we cannot sufficiently admire and applaud the Christian constancy of those truly brave Jurors, who, in acquitting the Right Honorable Lord Shaftsbury, have asserted the Right and Property of Englishmen, as well in order to their Lives as Estates, in spite of all the damnable Projections and Machinations of those Belials called Tories. Oh! memorable Ignoramus Jury, which well deserves Inscriptions on Monuments of everlasting Marble! Now as our correspondence with you has hitherto been under the Rose, so we desire that it may be still; we keep all things of this Nature out of the cognizance of any of our Subs, and have reason to believe that you do the like: now to satisfy you, we will demonstrate the possibility of setting our Horses together, as you said; nay, it shall be made out from your own Confessions. If you remember, you said in your last Letter, That if it could be made to appear that our Principles as well in Religion as in Matters of State, did agree with yours, the Business would soon be at an end. To perform what I promised, I shall lay before you such matter of fact concerning our Allegiance to Princes, and Obedience to Prelates; that if you are in your wits, you must needs confess, that all the difference betwixt us is *de nomine*, and not *de re*.

First then you must know, that having through our indefatigable Intrigues discovered the Methods of the Romish Court, we new-molded our rule, so as it is now altogether agreeable to the Maxims by which they steer; insomuch that they look on us, as the most necessary to carry on their Designs and Contrivances. In the beginning we were strangely servicable, and obedient to that degree that at length we carried all before us. Being come to a height of Power and Riches, we were courted by Kings and Princes, into whose Cabinets when we had humbly crept in, we so magnified to them the Pope's Power as well Temporal as Spiritual, and the influence it gave him upon the Subjects of Christian Princes, that we soon brought them on their knees, and now so far prevail'd, that no Catholick Prince thinks himself secure without taking some of ours for their Confessor. Things now being by our unanimous endeavors brought to this pitch, you must conceive we have a double game to play; that is, we must keep in with Pope and Princes, a hard task you will say; and so it is. But however we have made a shift hitherto, to play this game, ay and ply it still. To let you see this, you must know that whenever there's a Pope made of our Faction, then we make it our whole business to cry him up for a Saint, a learned and wise Pope, to represent him to each Prince as one who espouses his (the Prince's) particular interest; by our inducement, it is suppos'd; which obliges him to acknowledge his sence of the Service in glorious Encomiums of us to his Holiness, by whom and the whole Court, we are therefore judg'd the fittest Spiritual Directors for Princes in the World, and consequently the main Pillars of the Church. By this means, as our Employes are twofold, so are our Pensions double; for *Janus*-like, we have one face towards the Prince, and another regarding the Pope. Sirs, believe me, you cannot imagine in such a game as this is, well play'd, how many occasions there are to bring grist to our Mill. Now on the other side, if it fall out that a Pope be chosen, who, though a holy and learned Man, yet, *Si non pro nobis contra nos est*, then what do we do? why we whisper in the ears of our Penitents, and especially of the Ladies, that 'tis much to be fear'd, that holy Father the Pope, is too great

great a favourer of *Jansenists* and *Blackloists*, and such-like Hetrodox men, and how they ought to pray all such may be removed from his Holiness, lest being led away by these Wolves in Sheeps-skins, the Orthodox, meaning our selves might be forgot, and Catholicity left in a tottering condition : Now let the prejudice of Pope, Bishops, and Clergy be never so great against us, all the devout Sex, both Nuns, devoted Women, and Lay-women will buoy up our sanctity against them all : and for this intent we have particular Prayers, Fastings, Meditations, and Disciplines. Sirs, in good truth you cannot imagine how devout the Women are at all this, and how they out-do even our selves in the performance of it : By this means many Profelytes are got, and our fame is spread abroad in such a nature, that in some Cities we Monopolize all the Faithful, except only the tagragg folks or rabble ; who if they are so impudent to approach our Confession seats, we send them back with a powder to their Parish Churches, and if they argue the case, we tell them it is their Christian Duty ; but after all this, if some one of them be found so wise, as to distinguish, then we admit him, rather than he should instruct the Rabble against us ; and truly it is a great matter for a Community, whose aim is at governing the whole, to have the Rabble on their side, especially when *ad majorem Dei Gloriam*, it will be necessary for the carrying on the Cause to lay any one aside on point of good Name or Life, according to the gravity of the Sin committed against the said Community ; besides this, 'tis very advantagious to have their good word, were it only upon the account of the respect paid us by Children & old Women in asking our Blessings, and in putting off their Hats, and such like honorary worship paid to our Reverences : all this does undoubtedly distinguish us from all other Priests or Religious, who, though they may have the simplicity of the Dove, yet they fall short of us in the prudence of the Serpent, because they are so silly, as not to know how to reconcile them ; the reason is, because they understand Religion, but not Government, and consequently they are ignorant, how sometimes *Prudentia carnis* is meant by *Prudentia serpentis*, or that they are identified. But after this, If the Pope be such an one as the present *Innocent 11.* is, *Viz.* Laying us aside, condemning many of our Propositions, and sodality Prayers to the Virgin *Mary* ; yet we keep fair still as to the Exteriors, but under-hand we cut him out work enough ; for at this time we have set one of the most powerful of all our Kings upon his back, in revenge to his prejudice against us, and although he has a mind to destroy our Order, yet he dares not attempt it. The reasons are, for that all our Brother Jesuits out of *France* remonstrate daily how they are concerned to see their *French* Brethren violating their most sacred fourth Vow, by adhering to their King against his Holiness in the concern of the *Regalis* ; and they hope that he, his Holiness will not punish the innocent for the faults of a few, that they are ready to stand by his Holiness with all their Power and Interest with other Princes ; That the Jesuits of *France*, as well as the rest of Catholics there, never were esteem'd right for the Interest of the holy See : and a Hundred such reasons as these, do they bring to amuse his Holiness from day to day, till he has spun out the thread of his short life. Then shall the Jesuits of *France* club again their Interest with all their foreign Brethren, and bring along with them their powerful *French* King to set up another Pope, who under pretence of the *French* Faction, shall quell the dispute concerning the *Regalis*, and the King in reality shall be *in statu quo prius* : then, I say, shall all Suspensions and Excommunications be taken off from some of our *French* Brethren, and from those they have engaged in the dispute ; and probably, nay, we have a moral certainty, that his New Holiness will for his own quiet-sake make use of ours. Then I pray, what advantages of Church and State will accrue to our Order, which through our prudential Morals growing greater and greater, will in the long run gull both Church and State, and then Good-night to Popes and Kings who will not be directed by us. Another Objection in your last was, That we allowed of Bishops, which was contrary to the Presbyterian Institution ; we allow of them tacitly in those Countries where we cannot pull them down we grant : we allow of them judiciously where we have Power to obstruct them ; 'tis denyed. For instance of this great truth in King *James* his days, when His Majesty treated with *Spain* to Marry *Charles* the First to the *Infanta* ; the *Tory* Papists (as we will believe) inform'd the Court of *Rome*, that the said King was disposed to a tacite Liberty of Conscience, and that it would be necessary to give them a Bishop ; whereupon a *Tory* Bishop was made whose name was *Smith* ; he came into *England* with his Commission of *totius Angliae & Scotiae Ordinarius*. He was revered by all of his Faction, inso much that had he continued, all we Presbyterians of the Society, must have truckled to him, to the loss of our liberty, profit, and power, so as to have been subject to every *Tory* Priest whom that Anti-Presbyterian Bishop would have set over us. In this conjuncture, we not able to brook one man's Lording it over the rest, Convened, and it

was Resolved with a *Nemine*, &c. That there must be an Association of Catholicks (leaving out the words Jesuits or Presbyterians, to carry on the Contrivance more Plausibly) in order to the opposing this burdenson *Tory* Prelateship. This was no sooner resolved, then our Emisseries flew abroad like lightning, to tell all the Wives and leading Women, that it was known that a Catholick Bishop was come into *England*, and that if he were not perswaded to retreat beyond Seas, the Protestants would be alarm'd, and a dreadful and most dismal Storm would fall upon us all; and in fine, that we should be ruin'd to all intents and purposes. These and such-like Arguments we made use of to bugbear the pusillanimous; but a Pox on't, it would not do; their puny *Tory* Souls, were overway'd by Obedience to that thing call'd Prelacy. We Convened a second time, and romaging up our Morals of Prudence, we at length found out an expedient that would do, which was this, we perused a Catalogue which we had of Protestant Bishops; and amongst them we pitch'd upon the Bishop of *Lincoln*, who was in those days the greatest stickler for the *Tory* Protestancy. Then we consulted whether a Member or Dependent of our Society should acquaint this Bishop, that one *Smith* a Popish titular Bishop was come into *England*, with a pretended Power over *England* and *Scotland*. And it was Voted with a *Nemine* and a Member; for that it was a concern too weighty for a Lay-man to be intrusted withal. Then was a most prudent Member singled out and Commission'd for this great work, and ordered to go immediately to *Lincoln*; and acquaint the Bishop as aforesaid; it was indeed thought convenient he should not take any notice of his quality as then to the Bishop, but it's probable he might have known shortly after who he was obliged to for the Intelligence. However his Lordship immediately Posts to *London*, and acquaints His Majesty with what had hap'ned, and represents to him at large, that His Majesty had better break off the Match with *Spain*, then that the Papists should gain such advantages which might capacitate them to destroy the Protestant Religion. The King reply'd, That he knew nothing of a Popish Bishop, nor did he intend any more but a connivance. The *Spanish* Ambassadors was sent for immediately, and ordered forthwith to acquaint his Master, That if the Pope did not cease to send Bishops hither, he would break off the Match. The King of *Spain* hearing this, sent away one in Post, hast to acquaint the Pope with what had past, and how prejudicial his Holiness's proceeding were to the Crown; The Pope made answer, That nothing of all this was represented to him, for he had made *Smith* a Bishop, before ever the least mention was made to him of any such Treaty betwixt *England* and *Spain*; and that he was so far from lending others, that he never intended more than one, there being neither Maintenance nor Bishops for more, and if he thought this one would have caused any disturbance, and thereby become prejudicial to Roman Catholicks, he would have desisted. Now you may object that we did not state the Story right. It's true we did not; and we must tell you that in so doing we agree with you, for you know full well that men of our Principles must state Matters so, as to procure our ends; for, as the *Tory* Prelate said, If we had been sincere, we could never have routed him; which, by our prudent management, was effected.

Now worthy Gentlemen, Pray tell us if we are inferiour to your selves for Presbyterianism? Verily Brethren, we are of the Opinion that in reality there is none, and to let you see that there is not, let us most critically examine each others Motto. *Ad maiorem Dei Gloriam*, is ours; *The Good old Cause*, is yours. Pray what can be meant by Good old Cause, but God's good Cause? and what difference is there betwixt God's Good Cause, and the Glory of God; since to advance God's Cause, is to advance His Glory? so now you see that there is no substantial difference betwixt us. Another Objection of yours was, That though we were Presbyterians, yet we were Papist-Presbyterians, and consequently as such there would necessarily be some *Jeu ne sçay quoy*, of that thing call'd Loyalty inherent to the Presbyterian, which instead of bearing up the Cause, it would fling it down, and such a one you call Presbyterian in Masquerade; we must confess this is notably and prudently argued, you are satisfy'd then, that we are Presbyterians; but you are afraid that a Pope should lurk in the Belly of such Presbyters: To let you see that you ought not hereafter to entertain such Fears and Jealousies of your Brethren would-be, We adhere to the Pope sometimes for interest, other times we oppose the Pope for interest, as is clearly demonstrated in the precedent discourse; so that in reality we are neither for Pope nor King. Do not you do the like when you cry, God bless the King, and Preserve him from his Enemies? when you desire that the Militia should be put into your hands, to defend the sacred Person of His Majesty, and the Protestant Religion as Establish'd by Law. I say, in reality at the same time, do you not use our excellent mental Reservations, Restrictions and Equi-

vocations, when you intend to secure all for your selves, which once compass'd, the Monarchy and the establish'd Religion must be destroyed, as incompatible with your Principles, which are for holy Common-weals? So you see, though you court the King, and magnifie the Religion establish'd, you are in effect for neither. Now I think I have fully answer'd you with an Argument *ad hominem*. But to show the Parallel further, you brand Church of England Men with Popery, and in the Fools coat of Papiſts in Masquerade, expose them to the scorn and aversion of the Rabble. We do the like, calling all Anti-Jesuits (who are indeed of the establish'd Catholick Church) Janſeniſts and Blackjoints, names as odious and suspect to our Party, which we call the true Children of the Church, as Heathen and Publican: Do we not deter all from taking the Oath of Allegiance, without giving any one a reason for it? But *inter nos*, we hold that in some Cases a King may forfeit his Crown, sometimes to the Pope, when he gives us good Pensions for teaching that Doctrine. Some of the Tory Papiſts have discovered these reasons, but we deny them stoutly for all that: we have more reasons yet besides these which we never yet discovered to any but to those who believed strongly and with an implicit faith that our Presbyterian Society is infallible in its Christian Principles. Therefore it is for your entire satisfaction that we keep nothing hid from you. We do verily, and indeed also believe, as a consequence from our infallible Principles, That a wicked King breaking God's Holy Covenant, may by holy Commonweal-men be depos'd, for that the Spirit of the Lord is departed from him, and that he is no more Anointed; and by consequence no King. Our *Mariana* and others have taught this Doctrine with this difference only, that the Power of deposing was in the Pope, and not in holy Commonweal-men; but the reason was, that he and the rest were great Pope-Pensioners. Had they lived in our circumstances, they would have asserted the same circumstantial Doctrine with us, especially having laid the foundation of it in their infallible Principles. We cannot now imagine what further objection you can make; if so, I know no reason why we should not chubb together, for undoubtedly if we do, we shall go a great way in a little time. It may be for all that, you make another Objection, *viz.* We being such unheard-of sticklers in carrying on our own Contrivances, that there may be fallings out about the chief Places in the Commonweal. To rid you of that scruple, how comes it to pass, that you are united amongst your selves? I answer, because your Principles are alike; for the same reason, as I have already made out, we must necessarily agree with you. O but you may argue again That you are old standers in the Cause, and have already taken great pains in laying Platforms of Government against the first day of the Golden Age, and with great labours and indefatigable industry have brought things to this height, as that you dare in the face of the Sun, contrary to the known practices of the Land in all times bring in a Bill *Ignoramus* in spite of King, Council, and Judges, nay, and Lord Maior himself, whatsoever, and how many soever the Witnesses are; and I think this no small Point to carry on the Good old Cause. Verily, 'tis true what you say, and is but what we have already prais'd you for; and will for ever admire and honour you, as in this being the true lights to all solid Reformation. But lest you should still apprehend our Presbyterian Society, by reason only of its coming in late, we unanimously declare unto you, That we will have no share in the Temporals of the Government, but only Spirituals, for you know no Government can stand where there is not establish'd Religion by Law. If you consent to this, and admit the coupling our Presbyterian Societies, I know not what Power on the Earth can resist such Principled men as we all are. Pray Sir, remember our hearty Services to the *Ignoramus* Jurors. We expect your Answer to this unanimous Declaration of our Minds, as soon as possible, whereby we may know what to trust to. We do not at all doubt but we shall have free admittance into your Chubb, whereby to become one Heart, one Mouth, one Man to carry on *The Good old Cause of God* once again, for his greater Honour and Glory.

Worthy Sir,

From our Assembly at

Ghent, March 1st.

1682.

Your most hearty and truly devoted

humble Servant

Ignatius Franciscus Philo-Presbyter.

FINIS.

